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The Irish secret

by Carl P. Wilson III
Map-Makers Colours
New Poets of Northern Ireland
 ed. Todd Swift & Martin Mooney
 Nu-Age Editions

I imagine writing poetry in Northern Ireland. Running down a street in Belfast, blood streaming from your pure white shirt. Scribbling wildly with a broken pencil on a ragged notepad. Your words damning the English, damning the Catholics, damning the Protestants.

Now imagine again. Open the pages of *Map-Makers Colours: New Poets of Northern Ireland*, the new anthology from Nu-Age Editions. Suddenly the images change, and it becomes clear that an artist in a battle zone is just like an artist sunning himself on the beaches of the Bahamas—an individual, making public dreams from the stuff of daily life and fantasy. As American poet Elizabeth Bishop says in the lines from which the collection takes its name, "more delicate than the historians' are the map-makers' colours."

Although it seems obvious that the book is of potential value, it was actually difficult to get it published. Toronto's major publishing houses turned it down out of hand because it lacked "Canadian content"—an arguable issue at best. Nu-Age is a new company, which started up only last year and publishes out of the Concordia English department. The collection has earned enough attention (including prospects for distribution in the U.K. and in Ireland itself) that it might well put Nu-Age on the Canadian publishing map.

Map-Makers Colours is the product of the initiative of editors Todd Swift and Martin Mooney, both in their early twenties. Swift, a student at Concordia, went to Belfast in January 1987, and found his preconceptions shattered. Part of the educational process was his meeting with Irish poets like Mooney and Medbh McGuckian, whose work leads off the collection.

At this point, he says in the book's introduction, it became clear "that visions from afar can be unreliable." So, on return to Montréal, Swift came up with the idea for the collection and approached Mooney for help. Mooney agreed, with the provision that the book be presented as a snapshot of careers in progress rather than as a portrait of a generation of poets.

This strategy is very successful. The anthology is full of sounds that have not yet crystallized into distinct voices. This might put the reader off if s/he were not aware from the outset that these are young

poets. The sense of growth is palpable throughout—as though just around the next corner were a masterpiece.

The assembly of poets that is included here spans two generations. One is the group that includes McGuckian, Robert Johnstone and Brendan Cleary, who were adolescents at the time of the explosion of "the troubles" in violence in 1969. Their poetry tends to be less directly concerned with politics than that of Seamus Heaney or James Simmons, who were mature poets at that time. But the scar tissue is visible beneath the surface in most of their work.

The younger group, aged between twenty-three and twenty-eight, is less likely to refer directly to the crisis, as it has been with them most of their lives. While the elder poets use the concerns of the everyday to anchor themselves through the tempest, the younger ones adopt a philosophy and a tone that suggests the need for transcendence. Although both approaches are effective, some of the 'transcendent' poems are lacking something that might be maturity or might be the willingness to admit the horrors of the national scene.

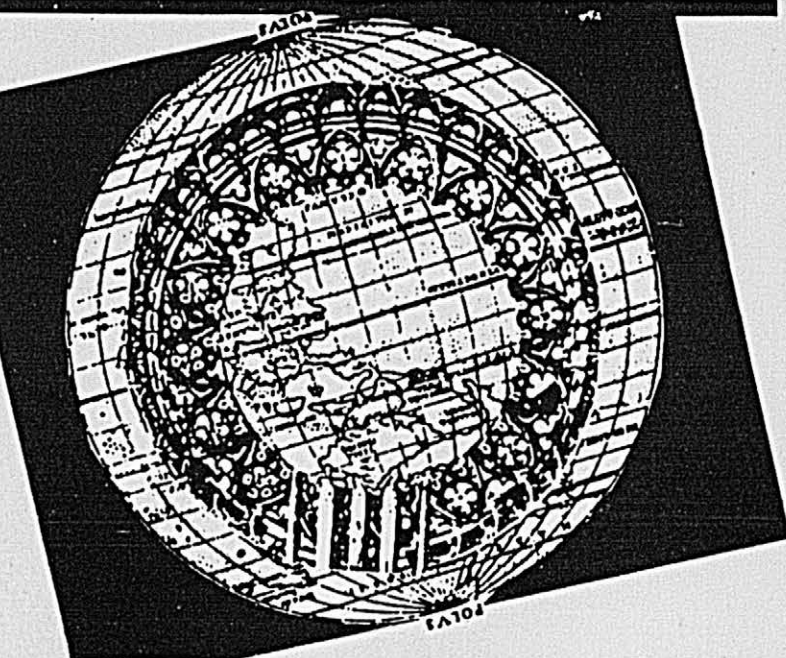
Either way, there's some excellent poetry here. McGuckian is the only one of the twelve poets who really

had an international reputation before this publication, and she maintains the standard she has set. But some of the younger writers are even more stimulating. Most of the best work is clustered around the end—Patrick Ramsey's, John Kelley's, Kevin Smith's and Mooney's.

Ramsey's is, if nothing else, the strangest section in the book. His influences obviously encompass older Irish writers like Heaney as well as Japanese *haiku* poets. Most of his poems, particularly "Poems for a Winter's Night," use short phrases and scattered images to convey a sense of imbalance within stillness. However, his work seems insular and over-literary whenever it moves away from natural images to concepts. It remains to be seen whether he will develop an original set of ideas.

John Kelley's writing is also somewhat hit-and-miss. But he has a sense of humour (as in "The Day James Joyce Was On The Bus") that is welcome and definitely Irish. If only he were a bit less tied to mundane imagery and straightforward conclusions, this section would be *très intéressant*.

Kevin Smith and editor Martin Mooney have a very similar style, although Smith is particularly adept at summing up an idea



within an image. In "The Smile" he ends a description of Utopias rumoured amongst village streets with the lines

The raindrops scattering through clouds and leaves

Like alphabets requiring no translation.

Mooney, too, has a very effective lyric voice, although at times he appears a bit pompous.

Many of the male poets in the book lapse occasionally into sexist paeans to inhuman women, and it is unfortunate that of the women poets in the collection only McGuckian is very strong. There is no counterbalance to the inadvertent sexism. The anthology gives one the sense of a male-dominated,

tight-knit community of writers, although this might be an artificial impression.

However, it does succeed in recreating Todd Swift's Belfast experience. The reader is shocked to see that the poets are only marginally occupied with the political situation in Northern Ireland. Instead, we are presented with a picture of philosophers, farm houses and love affairs that is reminiscent of, well, Canadian poetry, with an added extra flavour. The book proves that literature is the alphabet through which the deepest secret of any nation can be translated—the secret of sameness.

Ireland betrays the cause

by Riki Shore

"Fenians claim a Cuchullian as their ancestor, but he is ours for they lay down for centuries and wept in their sorrow, but we took up arms and fought against an ocean... Sinn Féin? Ourselves alone. It is we, the Protestant people who have always stood alone."

This is the mad cry in Kenneth Pyper's soliloquy which opens Frank McGuinness' latest play, *Observe The Sons of Ulster Marching Towards The Somme*. The play addresses the resistance of the Protestant people of Northern Ireland. In doing so, it eloquently explores many facets of human nature.

Director Joe Dowling makes his debut in Canada with *Ulster*. The play was first presented at Ireland's National Theatre in Dublin, The Abbey. After a successful run, it toured Northern Ireland where it received similar acclaim. Dowling points out, "It was recognized as a contribution to some attempt to bring the communities, both North and South, closer together."

The play commemorates the Battle of the Somme. On July 1, 1916, thousands of Ulstermen were

killed in battle. Some sacrificed themselves for their King, some for their Country, others for their God. It is this uncompromising determination which led to the division of a united Ireland into two separate states in 1921. And it is this same unyielding spirit which upholds the resistance against a united country today.

Pyper's opening soliloquy asks, "Why did we do it?" He remembers his role—the role of the Protestant people. He demands of them, "Answer me why we did it. Why we let ourselves be led to extermination... in the end, we led ourselves.... We wished ourselves to die." Pyper recalls the day of the battle, the unusual smell in the air, the haunting pink sky. He takes us back to relive his experience, and to reveal the strong, yet impressionable characters of the seven men who fought beside him.

"Craig. Millen. Moore. Roulston. Crawford. Anderson. McIlwaine. They're all there." Pyper alone has survived to tell about it. His flashback constitutes the rest of the play. We are led into the barracks as the eight men arrive there. Some are young boys, others a bit older, and

just a few seem to be grown men. They are all fresh, witty and proud. They share only a loyalty to Ulster, for which they must die.

In the second act, McGuinness explicitly treats the growing fears of these men. They have been trained to be soldiers, to kill and to die for their country, even for each other. Each of them must acknowledge that he is a man. He is a man before he is a soldier, and he wishes to live more than he wishes to die. This realization is attained only after much doubt and horror, but it is reached when the time for battle arrives.

All eight men come together—even Pyper, who proclaims he entered the war for want of death—to pray for Ulster. They pray to the same God, fight for the same cause. Pyper prays the loudest as he cries out to God, "Observe the sons of Ulster marching towards the Somme...."

Throughout the play, there are continual references to the Battle of the Boyne, where their ancestors fought in defiance of the same territory. This reference illuminates the steadfast determination of a whole line of Irish Protestants. It also brings to light—mostly through the deterring Pyper—the futility of such

a proud and loyal gesture to, as Dowling says, "a country which will accept the sacrifice and betray the cause".

All eight actors are exceptionally powerful in portraying their characters. Of particular note are Mark Hellman, who plays the young Pyper, and Brian Furlong, who portrays the wholesome and sensitive David Craig, with whom Pyper shares a close affiliation. Ted Dykstra fills the role of William Moore, a funny and eager youth who has a particularly rough time accepting his inevitable death in this war.

The set is appropriately simple, with a backdrop illuminated to resemble the red sky. And the direction is superb—in the first scene of the second act, the characters are paired off to engage in dialogues on different parts of the stage. The lighting and direction in this scene allows us to concentrate on each dialogue equally. It is triumphant both as an accurate memoir of The Battle of The Somme and as a clever exploration of certain aspects of human nature.

Ulster is at the Centaur Theatre on an extended run only until April 3rd.

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contributors

Carl P. Wilson III
 Egg
 Riki Shore
 Paul Horwitz
 Zeb Brown
 Colin Tomlins
 Cover design—Marc Gagnon

editorial board

co-ordinating editor Joe Heath
 co-ordinating news editor Chris Lawson
 layout and design co-ordinator Kirsten Fenton
 news editors Stephanie Lachowicz, Susie Petersiel, Pierre Tordjman
 daily francis: Pierre Carabin, Isabelle Clément

science editors Dan Hogan, Paul White
 supplement editor Michelle Gagnon
 photo editors: Heidi Hollinger, Andrew Fischer
 features editor: Jennifer August
 CUP editor Jeanne Iribarne

Editorial offices: 3480 McTavish, room B-03, Montréal, Québec, H3A 1X9, telephone (514) 398-6784/85 Business Manager: Kim Penney room B-17, telephone (514) 398-6791
 Advertising: Caroline Elie, Boris Shedov, room B-17, telephone (514) 398-6790 Clerical Staff: France Chevalier, Robert Costain Advertising Layout and Design: Colin Tomlins

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Capitalism, Socialism & Christianity

A review of:
CHRISTIAN SOCIALISM

An Informal History

John C. Cort

1988 Orbis Books • Maryknoll, NY

by Colin Tomlins

God is a capitalist. For verily, I say unto you, good works mean nothing unless your bank-balance is in the black. We have seen the face of the Lord, it's printed on the front of that funny currency they use just south of the border. For in God, and the federal reserve bank, they trust.

In the popular imagination, socialism and Christianity often seem to be mutually exclusive doctrines. Popular images of "the godless Communists" held by Christians, and the widespread belief amongst the left that religion is simply an opiate or a side-show used to keep the population docile and distracted, has led many to believe that the choice is socialism or Christianity.

Cort's book, *Christian Socialism: An Informal History*, is a diffuse attempt to show that socialism is not incompatible with Christianity. Indeed, he goes further—he argues that a close analysis of Christian scripture tends to lead to the interpretation that a socialist approach to economic questions is not only desirable, but required for the believer.

Using a broadly historical approach, Cort tries to assert that a close identification of Christianity and *laissez-faire* capitalism is both accidental and a departure from the scriptural roots that underlie Christian belief.

In support of this asser-

Amos 2:6,7; 4:1,2; 5:21-24; Isa. 1:15-17; 10:1,2; 11:3,4; 41:17; 58:3, 6-11; Ezech. 18:5-9; Job: 22:5-7).

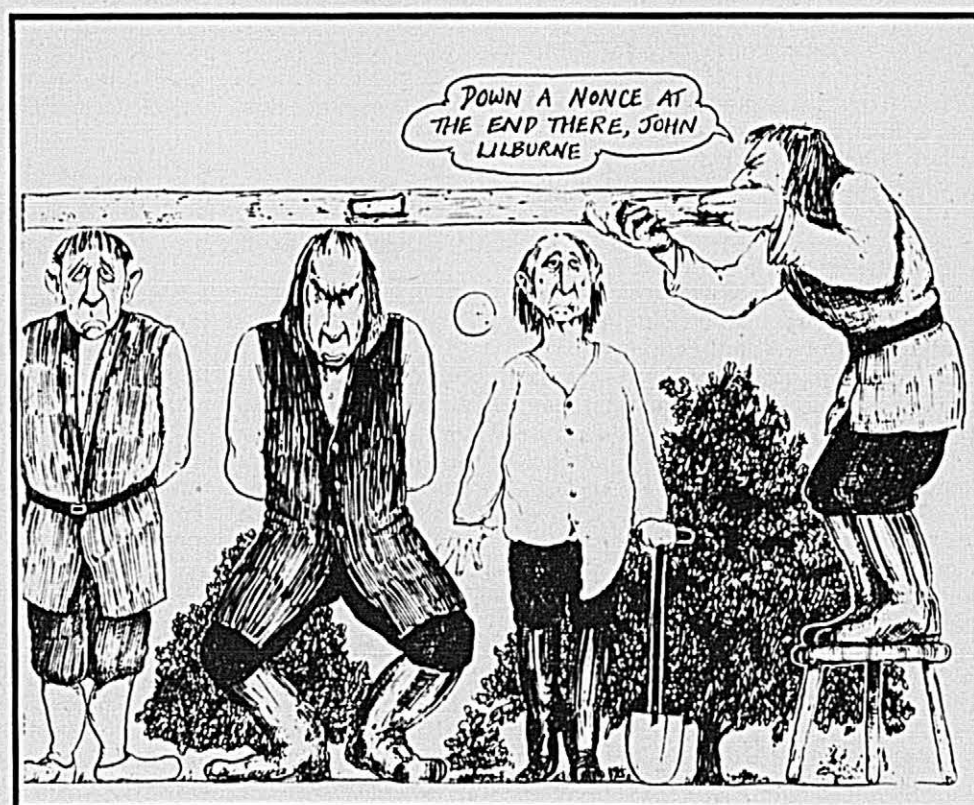
What is common in these, and the many other references from the Old Testament, is the coupling of the concept of charity with that of justice. Although the Old Testament lacks the concept of rights, Cort argues that its language is struggling in that direction. The state, as we conceive it, is not an Old Testament reality. However, many of these injunctions were delivered by the prophets to kings—something that Cort suggests ought to be interpreted as a biblical recognition of the government's responsibility towards the poor. In all of this, Cort is seeking to establish that the Old Testament's emphasis on the responsibilities of the wealthy to the poor are an articulation of the rights of the poor to some share of the common wealth.

When Cort turns his attention to the New Testament, he quickly focuses on what he considers to be the pivotal New Testament teaching as it relates to

crucifixion and resurrection.

Matthew 25 is important in another aspect, for it contains a parable that, Cort suggests, has been erroneously interpreted in defense of *laissez-faire* capitalism. The parable is that of the talents, wherein a rich man leaves money to each of three slaves to safeguard until his return. Upon his return, two of the slaves have increased the amount of money through skillful investment, the third has buried the one left in his care for fear of losing it. The master praises the two who have increased the wealth he left in their care, and curses the one who has simply kept from harm the money left with him.

Cort argues that it is a misinterpretation to assert, as many contemporary and near-contemporary theologians and lay-people do, that the parable intends to demonstrate the moral desirability of generating profit. He suggests that the parable can only be understood in relation to repeated New Testament injunctions to be charitable. That production and profit are



The Levellers, although libertarian and egalitarian socialists, were surprisingly pedantic.

tion, Cort establishes the scriptural claims of what he describes as "Christian socialism". Citing Old and New Testament verses, he demonstrates that concern for the poor is a preoccupation running throughout the Bible.

Cort's illustrations from scripture dwell upon the Old Testament injunctions that place the responsibility for the material well-being of the poor, orphaned, widowed and handicapped firmly on the shoulders of those who possess more than what is immediately required for their own well-being. (A partial list of these references would be: Exod. 22:21-24; Deut. 10: 18-19; 24:19-22; Ps. 41(40):1; 82(81):3,4; 112(111):1,9; Prov. 31:20; Hos. 6:4-6;

inequities in wealth, Matthew: 25.

It is difficult to understate the importance Cort places on this chapter. At one point he refers to it as "the cornerstone of a Christian socialist's faith." Cort points out that: "Matthew 25:31-46 is not only the end and summation of Jesus' teaching; it is also a vision of the end of the world. In effect, it is a hellfire sermon... but it is not built around the usual sins and virtues. There is nothing about sex in it. The only questions asked are, 'Did you feed the hungry, clothe the naked, shelter the shelterless, visit those who are sick or in prison?'" The rest of the Gospel of Matthew is, as Cort points out, a straight narrative leading up to the

worthy only in terms of what use they are put to.

Having established these points on the basis of scripture, Cort goes on to document the prevalence of similar interpretations throughout all of the Christian churches, up to the dawning of the capitalist era.

It is at this point that Cort's book begins to falter. Having established his theological argument, he embarks on an examination of the influence of this stream of Christian thought in the modern era.

He attempts to show, on a country-by-country basis, the role of Christians in the socialist movements of Europe and the United States. In doing so he is often forced to grasp at straws.

The paucity of examples is made up for by the erroneous tendency to identify Christian socialist tendencies in individuals who have somewhat tenuous links with either Christianity or socialism. At the same time, he manages to dispense with the libertarian socialists of the English Revolution (the Diggers and Levellers) in three paragraphs. That he does so is extremely curious. Although the immediate influence of the Diggers and the Levellers was circumvented by force, their radical critique of both emergent capitalism and the established church would seem to warrant a much closer investigation in an examination of Christian socialism. Indeed, having based their critique of society on their interpretation of the Bible, the Diggers and Levellers would have seemed to the logical place to start an examination of the history (as opposed to the theoretical foundations) of Christian socialism.

The section on the United States is particularly annoying. It is little more than a fifty-eight page discussion of a few socialist-leaning theologians. He acknowledges that the socialist movement in the U.S. was primarily a doctrinaire Marxist one, with religion

firmly excluded. Lavishing so much space on a discussion of the marginalized exceptions to such a marginal movement is somewhat discourteous to any reader who is less than enamoured by theological gymnastics.

Canada, which he points out has a social-democratic movement that has felt dramatic Christian influence since its founding (the CCF/NDP), is dealt with in approximately six pages.

Cort concludes his book with two chapters discussing what he perceives to be the convergence of Christianity and socialism. Of the greatest interest is the first of these two chapters, "The Convergence of Catholicism and Socialism". The chapter examines the strained relations between the Vatican and the socialist movement (primarily European) over the past century. While very much an apologia for Catholic hostility towards socialism in the earlier part of the period, it does provide some interesting insights into the Church's doctrinal hostility to capitalism.

The second chapter, "Protestants and Prospects", opens with the interesting observation: "Actually, until the 1960s the history of Christian socialism in the modern era has been mainly a Protestant history." This is an acknowledgement that is made very late in the book, and one that is badly needed. Indeed, the entire work suffers from an over-emphasis on the Catholic tradition—to the point that one is tempted to suggest it should be entitled "*Catholic Socialism*."

Though Cort argues—by and large successfully—that there is a scriptural imperative towards something akin to socialism, modern socialists—the democratic left as a whole—are not solely occupied with economic questions. To demonstrate that the economic policies of the left are not incompatible with

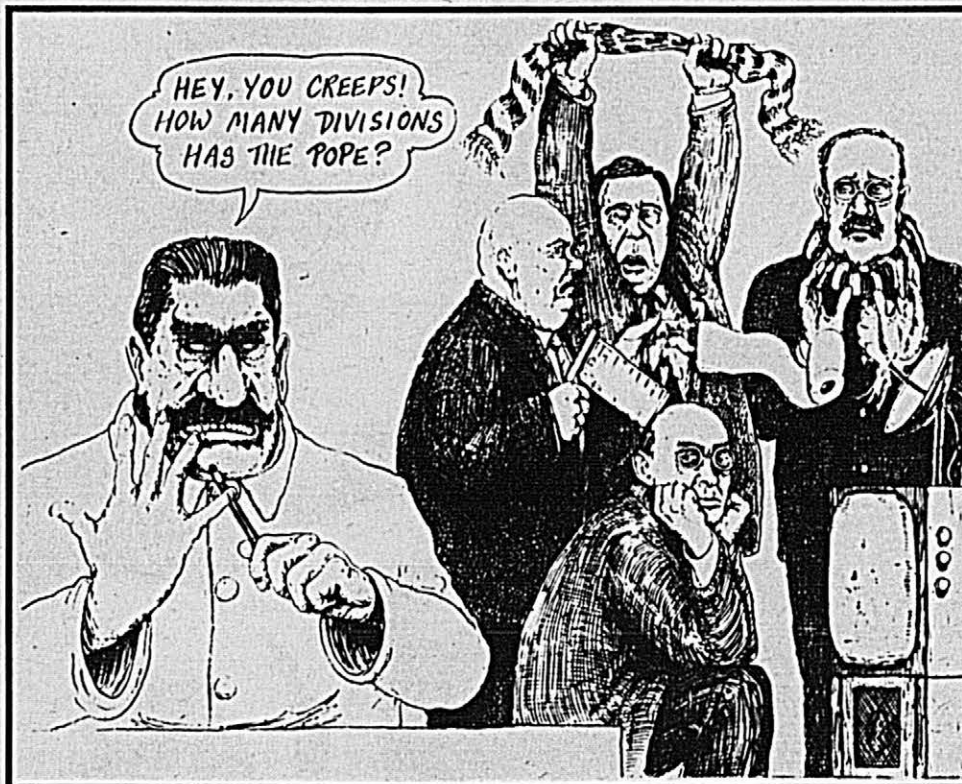
much tolerance for traditional Christian, much less Catholic, teaching on abortion, marriage, birth control, and/or the rights of the lesbian and gay minorities. The left's positions on these questions have always tended to emphasize the freedom of the individual to make choices in these matters.

the right to choose is itself an injury to the common good. Christian belief, on the other hand, tends to see the common good as actions being guided by a revealed truth. Cort never successfully tackles this important distinction between revealed truth on the one hand and rational insight on the other. Al-

Catholic church's gross interference in Italy and Ireland over the question of divorce to understand the fears of many on the left that Christianity is an uncomfortable partner in the quest for social justice. There is also the very real fear of the Christian right to be dealt with. Cort has gone to great lengths to point out that there is a stream of Christian thought that is not completely opposed to socialist ideals. He has neglected to discuss that other, increasingly vocal stream that is opposed to such ideals.

That there can be pluralism within Christianity is an important point—the existence of disparate streams within Christianity is evidence of that. Such internal pluralism is not necessarily an indicator that Christian political thought can address the challenges of what is, increasingly, a post-Christian society. When one moves beyond the confines that Cort has restricted himself to (Europe and North America) whatever validity his call for a Christian-influenced democratic socialism has is lessened.

A critical reading of this book can do little but lead one to the conclusion that at the present point in time a stream of Christian thought is running parallel to that of some social-democrats. But one should be very wary of reading too much into this.



Stalin has problems filling in his international pools coupon.

Christianity is not to demonstrate that other strongly-held beliefs on both sides can be successfully wedded. His failure to address this is definitely the book's greatest weakness.

Particular attention must be paid to the position of the left on non-economic relations in society (i.e. family and social relations). Cort would be hard pressed to find a social-democratic party that would have

There seems to be a broad consensus on the left that individuals, though admittedly self-interested, will tend to make decisions that are not injurious to the common good. Indeed, that depriving the individual of

though Cort overtly subscribes to 'democratic principles', it is not clear which side of the fence he comes down on when revealed truth and individual choice come into conflict. Cort's espousal of Christian socialism is strangely silent on pluralism.

One need only look at the

Sickle and cross by
Laurie Armstrong
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'Scenes from the lives
of the Great
Socialists'
by Martin Rowson
& Dr. Kevin Killane



Isherwood & Auden had a fundamentally bourgeois conception of the Popular Front

Arafat's PLO

both Egyptian and Palestinian territory, the 13 Arab participant states, most specifically Nasser's Egypt, sought the creation of a Palestinian organization to allow the Palestinian people "to play their role in the liberation of their country and their self-determination."

By May of the same year, the Palestine National Council held its first meeting in Jerusalem. 422 Palestinians, members of both Arab and Palestinian political parties and movements, participated in what boiled down to the rubber stamping of two founding documents—the Palestine National Charter (or Covenant) and the basic constitution of the PLO, the General Principles of Fundamental Law.

But the PLO in 1964 could do very little to advance the Palestinian cause. Having been set up by self-interested Arab regimes which also appointed the Chairman, political mercenary Ahmed Shuqairy, the original PLO was essentially an "elected dictatorship and a tool of the Arab regimes."

Regardless, its members used it as a political tool to preserve the Palestinian nation from extinction. By the end of 1969, the basic civilian institutional structure of the PLO was in place. Since then, this apparatus has solidified to make the PLO an effective government-in-exile.

Political Infrastructure

The central features of the PLO's political structure are divided into three categories—political decision-making bodies, administrative subunits and political organizations.

The PNC is the PLO's parliament-in-exile which, technically, meets once a year. But these meetings are contingent upon the availability of a venue and the military or political situation of the organization. It is composed of representatives of the diaspora, deportees from the occupied territories, union representatives, prominent Palestinian intellectuals and scientists and representatives from all political parties.

The PNC elects the PLO's Chairman as well as the organization's other two decision making bodies—the Executive Committee and the Central Council.

The Executive Committee forms the collective leadership of the organization. All significant operations and decisions are subject to a majority vote of the 15 members of the executive. Although it remains responsible to the PNC for policy and programme implementation and is described by the Fundamental Law as the second most important body, greater effective power rests within it than the PNC *per se*.

Since 1969 when Arafat became Chairman, the committee has functioned more on a consensus than simple majority voting. In many cases, decisions have been postponed because Arafat has been unwilling to split the PLO leadership.

In 1973 the PNC created the Central Council out of its membership in order to implement various resolutions. Originally composed of 21 members, the Council's membership now numbers 55. It has a combined legislative-executive function and is used to satisfy the needs of and represent smaller organizations not included within the Executive. According to the Fundamental Law it fulfills four major functions—to act as the organization's official representative,

supervise its institutions and execute its financial and administrative functions, prepare its budget. In supervising PLO's activities in accordance with PNC's plans and resolutions.

Social institutions

Much of the PLO's social services stems from the fact that it offers the people it serves a dual function—social and economic, or the maintenance of Palestinian identity.

Many middle eastern states have social services that exceed their military expenditures. According to a 1974 study, "the PLO provides medical and health services, economic infrastructure, and the educational basis comparable to that of a territorial state."

The Palestine Red Cross (PRCS), a division of the PLO's social services department, was established in 1968. It operated 13 hospitals and 200 clinics prior to the outbreak of the war. Treatment was free for Palestinians. The PRCS also provides for the family of PLO employees who made sacrifices during the war. Apart from its facilities for curative and preventive medicine, the PRCS also maintains a program which provides vocational training and family planning.

Its legal status rests on the legitimization by the United Nations in the International Red Cross and is a member of the Arab Red Cross Societies in France.

Another important institution for Palestinians is the Palestine Society, known as SAMED, established in 1970 as a solution to the problem of the country where Palestinians enjoy the same rights as citizens. SAMED provides a community with its own structure. Essentially a project, it has established a factory in every refugee camp, producing clothing, uniforms and household items. SAMED also develops projects and provides advisors for both agricultural enterprises and small businesses.

In addition, the PLO provides welfare support for families of PLO employees and provides daycare and training for Palestinians in the occupied territories (although its services also operate in Israel). The PLO also operates a radio station in Palestine, publishes a newspaper and maintained a large office in West Beirut prior to the outbreak of the war in Lebanon.

All these services are provided through the Palestine Society. The PLO is supported by a fixed tax of five to ten percent of Palestinian wages, levied at their location. The revenues come from contributions from governments and individuals, and the National Fund's Endowment Fund.

By 1969, most of these services were firmly ingrained in the Palestinian community.



Last Saturday, George Schultz met with Edward Said, a professor of literature at Columbia University and political scientist Ibrahim Abu-Lughud of Illinois' Northwestern University. Israeli Prime Minister Yitzhak Shamir condemned the meeting during a parliamentary speech on Monday. Both professors are members of the the PLO's parliamentary body, the Palestine National Congress (PNC)—according to Shamir, "the supreme body of the terrorist organization."

But Shamir need not worry. Schultz, whose Middle East Peace Plan does not include the participation of the PLO, was not really talking with the PLO. The meeting, which consisted of an "exchange of views" and not negotiations, was predicated on the American idea that the PNC and the PLO are "not synonymous."

by Michelle Gagnon

However, and unfortunately for Schultz and Shamir, the PNC and the PLO are synonymous and exist as the sole legitimate representative of the Palestinian people. The UN General Assembly has recognized the PLO as such since 1974. By inviting its representatives to participate in a debate over

the Palestinian question in 1974, the UN essentially granted the PLO the same status as any other member state. And over 120 nations internationally have followed suit. Both the Americans and the Israelis will have to recognize this fact if either are interested in ensuring lasting peace in the Middle East.

There is little reason for them not to. Since 1969 the PLO has been dominated by Fatah, the political organization led by Yasser Arafat. As such, the PLO is probably the most moderate representative negotiating partner the Israelis could look for. Fatah has not only maintained a highly democratic political apparatus for their people. They have also controlled the extremist factions, officially renounced terrorism as a viable tactic, repeatedly proposed democratic, secular solutions to the Arab-Israeli problem, and accepted UN resolutions 242 and 338 which recognize the right of Israel to exist within secure and safe borders. Conversely, the Israelis have refused to recognize the Palestinians' right to self-determination or their representatives, the PLO.

Nature of the PLO

The Palestine Liberation Organization was created in January 1964 at the first Arab Summit Meeting held in Cairo. It was created as a solution to the largest confrontation the Arabs and Israelis had faced since 1956—Israel's intention to divert waters from the sea of Galilee to the Negev desert. Having fought the Israelis, British and French in '56 for

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society. As a result of Israeli victory over the Arab states and the two year occupation of the West Bank and Gaza, the PLO required a forceful political leadership. It needed to distance itself from the Arab regimes which had historically tried to manipulate it. Accordingly, by 1969, the PLO became dominated by the resistance movements which had received an influx of supporters and members since the end of the Six-Day War.

The emergence of Fateh

Fateh under Yasser Arafat's leadership is not only the most cohesive of the PLO's resistance organizations but also the most moderate. The first of its cells was founded by Arafat (Abu Amar) and Khalil al-Wazir (Abu Jihad) in 1957. In October, 1959, a group of Palestinian activists, including Arafat, met in Kuwait to "hammer out the organizational structure of Fateh." But one of its members, Khalid Hassan, dates the group's final structural organization back to 1962, when a series of independent cells were finally united into a solid organization.

By the end of 1964, Fateh, displeased with the PLO's lack of military action, prepared their first operations. At this time Fateh was not much more than an idea and "the PLO was the puppet of an Arab leader who had no intention of fighting Israel to liberate Palestine." On the other side, Israel possessed the strongest, most efficient army and air force in the region. Military action was eventually launched in 1965 under the name of Al-Asifa.

With the end of the Six Day war, the consequent growth of Israel and the arrival of UN Resolution 242, the Palestinians were completely disenfranchised and discarded by the international community. But March 1968 was to prove an important turning point for both Fateh specifically and the Palestinian cause in general.

On March 18 several Israeli children were wounded when their schoolbus accidentally hit a Fateh landmine. At five o'clock in the morning on March 21,

the Israelis retaliated by attacking the refugee camp of Karamah in Jordan. Having anticipated an Israeli reprisal for the incident, the Palestinian resistance in the camp, which consisted of 297 people, had armed itself.

The Israelis invaded with 15 000 troops, attacking from all sides. They had crossed the River Jordan at various points along a fifty mile front, the main ground force headed straight for Karamah with Israeli helicopters jettisoning paratroopers down on the camp. The village was to be surrounded. The Palestinians waited until the Israelis had entered what they thought to be a deserted camp until attacking. Arafat later explained: "Our fighters, our children, they came up from their secret places and they threw themselves at the Israeli tanks. Some climbed onto the tanks and put grenades inside them. Others had sticks of dynamite strapped to their bodies." The Israelis were forced to retreat.

Late the next day, after Jordanian forces arrived to help the Palestinian resistance, the Israelis called off the attack, leaving behind 18 damaged tanks. Twenty-eight Israelis had been killed, 90 wounded. Fateh's losses counted 93 killed. Despite the victory for the Palestinians, the incident created the unfortunate precedent of massive Israeli reprisals against poorly armed fighters and civilians.

Fighting Fateh

Within 48 hours of the defence of Karamah, 5000 recruits joined Fateh. Another 25 000 joined in the next 18 months. Fateh had become the "engine of the regeneration" and construction of Palestinian democratic institutions. As such, they had to extend themselves outside the Middle East and confront the international community and its solutions to their problem.

The most immediate necessity was a response to UN Resolution 242. Although the resolution had not yet been accepted by the PLO (in 1982 they announced that they did not reject the resolution, by 1987 they accepted all UN

resolutions), they attempted to look at it as the groundwork for a peace program.

In Paris, on January 1, 1968, Fateh officially announced its plan for the establishment of a secular democratic state in Palestine, in which both Jews and Palestinians were to live as equals, with both Arabic and Hebrew as official languages. The proposal was founded on the rejection of the Jewish state, but an acceptance of the Jewish people in Palestine.

The proposal was rejected by the international community, the PLO (Fateh was not yet a member) and all other Palestinian action groups.

"We are prepared to negotiate a settlement with the Israeli government—not because we like the Israeli governmentt, not because it is moderate. It is not. But because it is representative."

Israeli leaders rejected the proposal because it would eliminate the 'Jewish' character of their state. But Palestinian groups refused it on the basis that it was an "unthinkable concession" which tied Fateh to the "imperialist powers" responsible for 242.

The core of Fateh's ideology is illustrated by its Seven Points, passed by the Central Committee of al-Fateh in 1969. Although some of the points are dated since the PLO has accepted much that it rejected in '69, it embodies the most important aspect of Fateh's platform. Article 2 states "Al Fateh... is not struggling against the Jews as an ethnic and religious community. It is struggling against Israel as the expression of colonization based on a theocratic, racist and expansionist system and of Zionism and colonialism."

This analysis of the nature of Zionism was confirmed by the international community in November of 1975, when resolution 3379 was passed, which declared that "Zionism is a form of racism and racial discrimination."

Even after Fateh became dominant in the PLO many of the other groups and fronts resisted and condemned them for their "moderation." The most stringent example of this form of Palestinian disunity is the creation of the Rejectionist Front in 1974.

This division stemmed from a fundamental difference in policy. Arafat came to head the movement which favoured working with the front-line states to arrive at some form of solution. The Popular Front for the Liberation of Palestine (PLFP), the second-most important organization in the PLO, followed its quasi-marxist ideology and favoured the "revolutionary way" which proscribed initiating revolutionary strife in Jordan.

The PLFP is the group responsible for most of the "terrorist" acts conducted under the auspices of the PLO, most notably their airline hijacking. This front spearheaded the formation of the rejectionist front in order to challenge the decision of the Fateh leadership to opt for a political settlement of the Palestinian question. The Rejectionist Front was weakened after the Lebanese civil war and later the Camp David Accords broke down their resolve and credibility. The

PFLP has since rejected airline hijacking and other terrorist tactics. These are currently punishable under the PLO's internal judicial code.

The development of the Rejectionist Front went hand in hand with Fateh's endorsement of a "national authority", or mini-state program. Early in 1974, the PLO issued a "working paper" which called for Arab and international recognition of the right of the Palestinians "to establish a national authority on any lands that can be wrested from Zionist occupation."

But it took Arafat and his supporters until 1979 to convince his colleagues in

the leadership and the rank and file that the plan was viable. Arafat sought consensus over the designation of the West Bank and Gaza for a mini-state and the recognition of Israel in its 1967 borders with the completion of this first stage. (These borders remain illegal to this day under international law.)

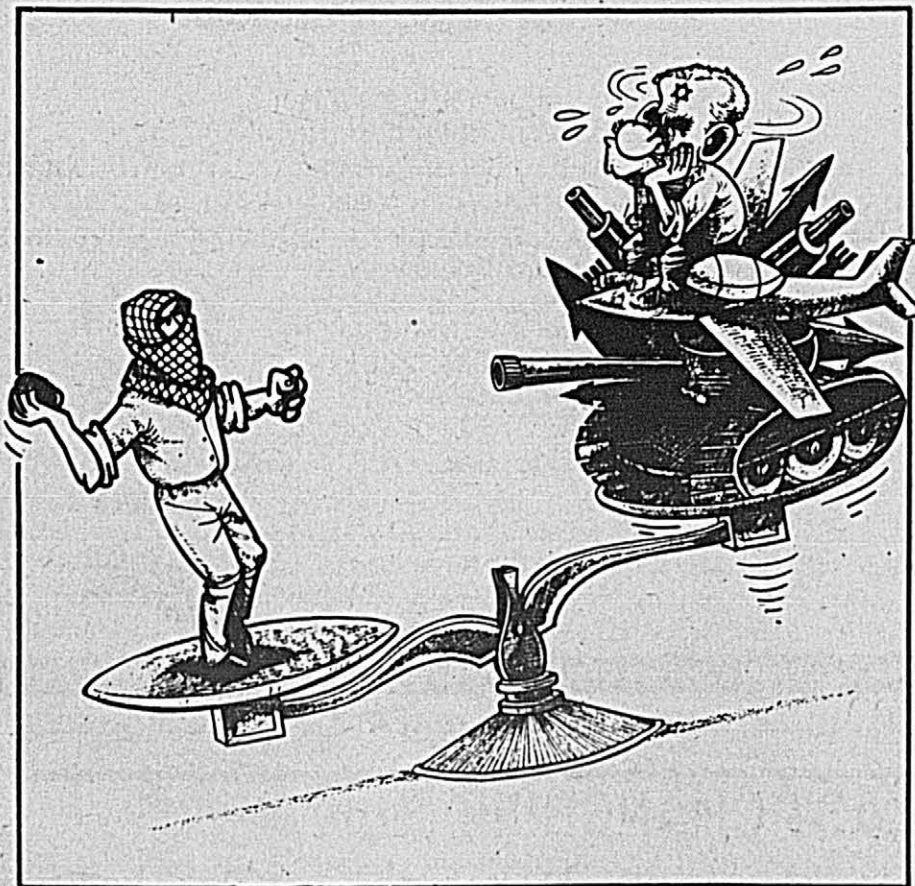
Arafat's progress was shown in 1977 when the PNC approved the mini-state solution in principle. In 1979 the PLO finally gave the Chairman the explicit mandate to negotiate on the basis of this formula.

But during the five years he sought consensus, Arafat could not speak openly about what he was doing for fear his opponents within the PLO would attempt to sabotage his efforts.

Prospects for peace

The PLO's search for peace can easily be contrasted with Israel's unwillingness to even seek solutions. The recent shutdown of the occupied territories is indicative of Israel's refusal to broach a moderate approach. As said Meir Mehav, editorial staff member of *The Jerusalem Post*, "There is a national consensus: Israel will not talk to the PLO. That consensus has always been utter nonsense, at least for those who do not want Israel to become a bi-national state, or, worse still, an apartheid regime."

Probably the largest contrast between the Israeli government and the PLO is their expressed desire to negotiate. According to Ilan Halévi, the PLO's representative to the Socialist International, "The PLO is not only the representative of Palestinians, it expresses the Palestinian aspiration to a peaceful resolution to the conflict. This means the PLO—supported by the outstanding majority—is ready to negotiate within the framework of an international peace conference on the basis of UN resolutions. All of them, including 242 which stipulates very clearly the security means of the Israeli state. The PLO recognizes all these resolutions and is ready to negotiate a settlement with the Israeli government—not because we like the Israeli government, not because it is moderate. It is not. But because it is representative."



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 Today, Thursday March 31, is the deadline for all advertising for the Daily's Final Issue: Don't be left out!

New look at old book

Tarzan and the Golden City
Edgar Rice Burroughs

by Zeb Brown

Tarzan and the Golden City is an exotic and exciting story, and although occasionally predictable, it spins a dramatic, bizarre and unpretentious storyline. Unfortunately, all of the book's good qualities are undermined by its sexist and racist outlook, and by Burroughs's creeping conception of the nature of power relations and sex.

In the story, Tarzan travels through Abyssinia to the lost city of Cathne, where a mad queen rules with a mandate to kill or disfigure any woman more beautiful than herself. The ape-man becomes the object of Queen Nemone's love, but when he refuses to have sex with her he is forced into a confrontation with the city's most ferocious lion, Belthar. In a rather contrived ending, one of Tarzan's lion-friends kills Belthar and Nemone commits suicide, leaving the people of Cathne free at last to restore the throne to its rightful heir.

Nemone is evidently one of only two women in the city worthy of notice. There are occasional references to slave girls and women who are kept hidden because of their beauty, but the story is overwhelmingly male dominated and scattered with comments such as Tarzan's remark that "killing a woman is no feat of arms." As well, we are told that women of the city are regularly sold to the neighbouring city of Athne, and in one chapter a slave girl is sacrificed to Cathne's god, who takes the form a lion.

The other noticeable female is M'duze, an old Black slave who exerts some influence over Nemone. The source of M'duze's power isn't clear, although "the legend that is only whispered" suggests she is Nemone's mother. Racism stretches from cover to cover in this book, and ranges from the obvious, such as the characterization of Blacks as slaves and savages "without even a vestige of culture," to more subtle expressions. The city of gold is so-named for its use of the metal in most facets of day to day life. But Blacks can only mine the gold, doing the dirty work to deliver the raw material to the White craftspeople and sculptors capable of transforming it into something wonderful.

Indeed, the unlikelihood of finding a golden city seems to be connected with the greater unlikelihood of coming across a civilization of Whites in Abyssinia. Burroughs apparently intends the contrast between the walled city and the untamed wilderness to be reflected in the reader's mind as the contrast between "cultured" Whites and "savage" Blacks. This particular bias appears again when the lord of the jungle is about to fight Belthar—the occasion is a cultural event for the people of Cathne, and the expected additional mauling of several slaves "would but add to the interest and excitement of the day."

The story is built primarily on violence. Killing is praised, discussed or alluded to every few pages, and the most representative chapter is one entitled 'Death! Death!' in which Tarzan is compelled to fight to the death a Cathnean. Lions are as important to the city as gold, and they can be seen eating corpses in the streets or feeding on Black slaves bought especially for the purpose. An Athnean explains that the two cities are continually at war because "though we talk much of wanting peace, we should miss the thrills and excitement peace does not hold."

Not surprisingly, violence is the vehicle through which Burroughs gives shape to love and lust (the two are virtually equated). As well as a scene of attempted rape (common for Burroughs—there are over 70 throughout his books), descriptions of Nemone as she watches incidents of violence are without exception expressed in sexual terms.

The association of sex and power is overwhelmingly male-oriented. The lions which serve as a symbol for Nemone's lust are all male, and male characters from time to time say things like, "of all the things that I love

there is no sensation equal to that of killing a man. I love that better than I love women." The male-power focus is reiterated in Burroughs's description of the ape-man and the particular men he comes in contact with. Always totally or semi-nude, they are praised for their "strength and rugged masculinity" and for being "splendidly muscled" or "a perfect type of primitive manhood." In fact, Nemone's final attempt to seduce Tarzan narrowly fails precisely because she displays weakness: "The lord of the jungle looked down at her, at a queen grovelling at his feet, and the spell that had held him vanished."

Tarzan is the paradigm of male power, a "white bronzed giant" who refuses to allow himself to be subjugated by either woman or beast. He gains the admiration of the Cathneans for his lack of fear ("I have never trembled. How is it done?") and his nobility. He saves an unarmed Athnean from a lion and refuses to kill the Cathnean he was forced to fight, declaring "I kill only in self-defence or for food." (This statement is somewhat confusing, in light of his having killed three "savages" at the beginning of the book, to "satisfy his own desire for revenge.")

It is "difficult for Tarzan to think of himself as a man" because he resents humanity's inability to find contentment. The language of the story suggests the lord of the jungle, like Nemone, finds sexual relief in violent encounters, such as a fight with Sheeta, the panther: "...the sounds coming from the lips of (the ape-man) were quite as bestial as those issuing from the voice of the carnivore... rolling beneath Sheeta as Sheeta rolled, he locked his powerful legs beneath the belly of the panther... With frantic leaps and bounds the panther hurled itself about in the moonlight..."

Burroughs's ideas about power relations may have some philosophical or sociological value, but he manages to present them in *Tarzan and the Golden City* only by generating a degrading image of women. This, along with his racist view of humanity makes the book an uninspiring read.

Sour dough rye

by Egg

The Bread and Puppet Theatre will bring their characteristic 20-foot puppets and a message of social justice to Place des Arts Friday and Saturday. This year's performance is *The Emergency Exit Circus*, and it promises to unmask current themes of despair, violence, and hunger during the play.

The theatre was founded by German sculptor Peter Shumann in New York City's Lower East Side in 1963. At first, their themes were local, focusing on contemporary news issues, such as rent-strikes, voter registration and anti-war messages. The troupe has now settled on a Vermont farm, where it hosts its annual two-day outdoor festival, the Domestic Resurrection Circus.

The performances continue to reflect political issues, combatting economic and social injustice through language. One attending the festival will encounter many unexpected theatrical techniques. Actors in papier-mâché costumes and gigantic puppets with over-sized heads and hands in cloth-sheet bodies parade about pageant-style, making use of every bit of stage space. Often the troupe goes out into the audience offering a heavy, sour-dough rye made from coarse-ground grain—hence the name Bread and Puppet. Folk traditions—medieval morality plays, Japanese Bunraku (in which the puppeteer works in full view of the audience), classical art and many others—have combined and evolved into the company's unprecedented style.



★ CRUISE • KPYM3

Rock against property

by Carl P. Wilson III

The Cold War isn't over by a long shot. Don't be fooled by reassurances like the medium-range missile agreement. Despite this and such bizarre anomalies as Reagan's recent defence of Lenin (including White House press releases that quote from *The State and Revolution*), the twin Evil Empires still have a few secret weapons to deploy.

Now we're seeing just how awful the devastation can be. The Soviet Union has just attacked us.

Possibly in retaliation for the infiltration of the USSR by such subversive elements as Billy Joel and Elton John, Melodia Records of Moscow has launched a terrifying package of tunes by Soviet rock groups like Autograph and Alla Pugachova. It has been given free reign to trash Canadian farms, villages and discos by 'independent' label (Ha! We all know who's in charge there!) Intrepid Records and its overlord Stuart Raven Hill.

The cover of the record is bright red and

yellow, with a photo of a microphone bearing the USSR's star emblem—insinuating their symbol system into the innocent North American mind—and a pinkish glowing oval behind it. Perhaps you're supposed to draw your own face in this spot. Maybe it's supposed to suggest that these musicians are so talented that they've metamorphosed into pure, radiant energy. Or maybe it's just stupid.

Above this stunning graphic hovers the album title, in that restricted lettering style that reflects a nation of labour camps and constant KGB surveillance. The album's title is *Glasnost*. That's right, *Glasnost*. You've read the papers, subscribed to the reconstructionist ideology—now listen to the rock music.

Actually, I'd advise you not to listen to the rock music, for a variety of reasons. First of all, you'd be subtly poisoning your soul with the corrupt artistry of depraved beings (Western rock music is decadent enough!) But this is obvious. There's something worse than the politics. It's the music itself.

If nothing else, this album proves that people without talent are given as many opportunities to excel in the Soviet Union as they are right here at home.

The press release that came with the album claims that it was compiled from "mountains of official Melodia recordings." It's clear from this selection that the mountains were made of money—these are the USSR's top 40 bands. While the press release tells us that *rock usyka* in the Soviet Union encompasses "avant-garde jazz, punk thrash, psychedelic-alcoholic rock, metal and Abba Euro-pop," only the latter two are really represented on the *Glasnost* LP.

The best track on the album is Bravo's "Yellow Boots," whose lyrical content is described on the cryptic inner sleeve as *She's being driven home in the Tschaiika (the Party limousine). He once again has to walk. So she gets out of it and walks home in her yellow boots.* Soviet eastern mysticism, I guess.

Bravo sounds a bit like Montréal's own Condition, although with more of a mainstream R&B feel. They're passable.

The same could never be said of Cruise, a Triumph-like Soviet "metal band," or the only one of these bands previously known on our side of the world, Autograph. Autograph sounds like Genesis playing the same Abba song over and over again—a nightmare we all share. Alla Pugachova does two cuts on the album, one with a Whitney Houston chorus and another an almost-acceptable Madness rip-off. Creators are over-produced folkies. Forum are an unmelodious Men Without Hats. Need I go on?

No doubt these pieces have been selected to appeal to the North American teeny-bopper pop audience, in hopes of opening their minds to the possibility that Russians too are human beings who like to boogie. Perhaps this should be applauded. Nevertheless, if this is *Glasnost*, I'm rapidly becoming a Stalinist.

listings listings listings

by Egg

Hello and good morning. We're here to give you a chuckaloo. That's the Banana Splits. But they're not playing. Tonight marks the return of Ray Condo and the Hardrock Goners for their record/video launch at Secrets. The whole city seemed like they were going to drop dead when this group "took a sabbatical" a few months ago—does that mean we're going to become born again? At American Rock Café-Talk Shop, all girl pop maximus, I'll catch this one (I fear religion). Also, The Wanted rehash Hendrix at Station 10 and Ministry of Truth are at Peel Pub showbar, and are stuck there until Sunday.

Friday. Hoo-rah. Jerry Jerry and The Sons of The Rhythm Orchestra rake everything through the muck, from gospel to rock—and get right pissed on the way. The espionage attempts of KGB invade

American Rock Café tonight and Saturday, and also, both nights, the Bread and Puppet Theatre will be at Place des Arts, but there's a whole article about this on page 9, so I'm not telling you what it is. Carlie Harper and the Rhythm Rockers at Station 10, and just to be copycats, they play again on Saturday. Speaking of which—

Saturday. These Immortal Souls, featuring ex-Birthday Party member Rowland S. Howard, play variable waves of anger, and it's only tonight, so GO, dammit. It'll be a schmukeroo of an evening.

Sunday. Just for Mom, whom I've heard compared to Gene Loves Gezebel (but still haven't heard for myself) at American Rock Café, and the Razorbacks rockabilly about and Go to Town (that's a pun, it's their first album) at Café Campus.

Next Week. Monday At Foulfoules, Henry Rollins Band, featuring ex-Black Flag input. Cold Front take over Peel Pub showbar, and Blue Monday rolls around again at the Rising Sun. Beginning Tuesday and continuing until Friday, Fearful Symptoms: Four Short Plays By Samuel Beckett at 3700 McTavish. This one's free, and so is CKUT—sponsored Big Dipper at Foulfoules. These guys are harder than pop-ish, with an acute sense of humour worked in. Starting Wednesday, and running through Saturday and starting all over again the 12 to 16, The Players Theatre presents The Woods, beginning at 20h. Hey—and next Thursday there's the Daily final issue, so you won't have to leave your room for the rest of the summer.

My editor made me stop here.

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The Kay MacIver Memorial Prize, worth \$200, for the best English essay by an undergraduate on a subject in the field of English Canadian or French Canadian literature, to be nominated by instructors.

CREATIVE WRITING

The Peterson Prize, worth \$500, is open to undergraduate or graduate students registered in a degree program in the Department of English.

The Shapiro Award, worth \$1250, is open to graduating B.A. students. A note from your academic adviser verifying you will have completed your program requirements and the minimum credits required by the Faculty of Arts (by April 1988) MUST accompany your submission.

The Clark Lewis Prize, worth \$150, is open to major or honours students in the Department of English. The prize is awarded annually or from time to time for original plays staged in the course of the academic year.

Forms to be completed (for the creative writing awards) are available in the Department of English General Office, Arts 155. Submissions must be in duplicate (typed original, one xerox copy).

DEADLINE: April 15, 1988

Montréal Jews speak out

We, as Canadian Jews, wish to join our voices with those in the Israeli peace movement who call for an end to the Israeli government's policy of brutal repression and for the withdrawal of Israeli forces from the Occupied Territories.

We are appalled by the systematic violation of Palestinian human rights and civil rights and deeply troubled by the brutalization of Israeli society, both of which are consequences of the occupation.

We reject the Israeli government's assertions that Israel's security would be jeopardized by the negotiation of land for peace. Indeed, we are convinced that Israel's security is greatly endangered by its current policies and refusal to pursue peaceful solutions.

We believe that lasting peace between Israel and the Palestinians is attainable only through direct negotiation based on the recognition of Israel's right to exist in peace and security and the right of the Palestinian people to self-determination.

We therefore urge the Israeli government:

- To put an end to its policy of Jews for a Secure Peace

violent repression in the Occupied Territories.

- To withdraw its forces from the West Bank and Gaza.

- To enter into negotiations with the self-chosen representatives of the Palestinian people towards the realization of the respective rights to security and independence.

The just solution of the conflict between Israel and the Palestinians is not only vital to the future of the peoples of the region; it is essential to long-term global security and peace.

In the Passover tradition, come out in active hope for freedom, well-being and peace, to a vigil gathering at the Consulate General of Israel, 1155 Dorchester West (near Peel) on Monday, April 4, 1988 at 15h00.

Show your support for those in Israel who are advocating an end to present militaristic policies and are working towards a negotiated lasting peace.

For more information, call Andrea at 731-2958 or Mitch at 272-8519.



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Today

Anthropology: presents Prof. Jerome Rousseau, on *The absence of the self* 16h30 in Leacock 738.

McGill Student Pugwash last meeting: elections and a video. Burnside 426 at 19h00.

Juggling and Unicycling Club: meeting 21h00 in Union 106.

Anthropology Students' Association inside speakers: Two students' fieldwork in the north. 12h00 in Leacock 819.

PIRG presents talk by Michelle Fournier, staff member at Ontraio PIRG and film *Action for a Change*, MacDonald Harrington Building, Rm. G10 at 15h45.

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Ads may be placed through the Daily business office, room B-17, Student Union Building, 9am - 3pm. Deadline is 2pm two weeks prior to date of publication.

McGill students: \$3.00 per day; \$7.00 for 3 consecutive days; \$2.00 per day for more than 3 consecutive days. McGill faculty and staff: \$4.00 per day. **Exact change only, please.** Boxed ads are available at \$4.00 per ad / per day - no discounts on boxing.

The Daily assumes no financial responsibility for errors, or damage due to errors. Ad will re-appear free of charge upon request if information is incorrect due to our error. The Daily reserves the right not to print any classified ad.

341 - APTS., ROOMS, HOUSING

The price is right: you get door #1 (sublet large 5 1/2 close to campus), door #2 (May 1, with option to renew) and door #3 (buy all contents!) Call 281-6298 to play.

Sublet 5 1/2, great view, access to roof, Guy metro. May 1 - August 31, option to renew. 939-9592.

Summer sublet. May-August. Bright, spacious, cozy, furnished and equipped 5 1/2. VCR, microwave, waveless waterbed. Pool street. Very quiet roommate. \$400/month includes everything. 848-1866.

2 1/2 to sublet May 1st - option to renew. 2 blocks from McGill on Aylmer St. Stove, fridge, heating included. Very quiet, \$305/month. Call Daniel 849-1417.

We're slashing prices! Get it while it's hot! 5 1/2 close to campus, sublet May 1 - August 31, option to renew, buy all furniture! \$600/month. Call today: 281-6298.

Spacious, sunny 4 1/2 to sublet May 1 - Aug 31, option to renew, 1 minute from campus. \$550/best offer, 848-0353 anytime.

Large 6 1/2 on St-André and Ontario to sublet. May-June with renewal. \$600 negotiable. Call anytime not before noon. 521-1656.

4 1/2 to sublet, May 1, option to renew. Located on Aylmer, 3 min from campus, beautiful hardwood floors, 3 enclosed rooms, big kitchen. Only \$550 per month, heat included. 848-0297.

2 1/2 summer sublet, option to renew, utilities included, new appliances, laundry facilities, balcony, great view, sunshine in abundance, near Plaza Alexis Nihon, call anytime 933-4309.

Spacious 1 1/2, great summer apartment with large balcony on Durocher. Lots of closet space, laundry facilities, clean and quiet. \$320 available 1 May with option to renew. 848-0570.

Sublet 4 1/2, May 1 - Aug 31, option to renew! 3647 Durocher; spacious, sunny, hardwood floors, laundry facilities, no bugs, partly furnished. \$580/month. Call 848-0060 after 6 pm.

Sublet May 1 - August 31, spacious 4 1/2. NDG. Furnished/unfurnished, laundryroom, near all conveniences, bus & metro, across from large park. \$360. 483-2993.

To sublet for May 1st - option to renew. Beautiful 2 1/2 Apt - 1 block from McGill on Lorne Ave. \$280/month, all included. Call 845-5702.

Summer sublet - female wanted to share large 8 1/2 with one or two other girls. Bright room with French doors. \$200/month + electricity. Phone 939-9561.

Big beautiful studio apt. for rent \$305 incl. Air conditioning, bay windows, bright, vertical venetian blinds, sublet May - Sept, renovated, 848-0069, 849-6941.

4 1/2 to sublet May 1 - August 31, option to renew. At Durocher and Prince Arthur. \$535 plus stove gas. Free fish. Phone Otis, 848-9569.

3522 Durocher: large 3 1/2 May 1 - Aug 31, option to renew. Semi-furnished, laundry facilities, parking, w. to w. carpeting. \$428/month. Call after 6: 286-1430 or 287-9615.

Storage for students: May to August, call Mike 284-1227.

Sublet 4 1/2 from May 1st with option to renew. Bright, big, everything included. \$465 negotiable. 848-0394.

Room to share - completely furnished, private bath, hardwood floors, dishwasher, microwave, across gym, security, sunroof. May 1 - Sept 1. \$275/month/ Lisa, 288-4735.

Free drug!!! (Only kidding) to sublet: 4 1/2. \$450/month. Near Guy metro. Crazy landlord. Available May 1. Option to renew. Phone 939-9629.

4 1/2 May sublet with option to renew. 2150 MacKay, near Guy Metro and shopping. Parking and laundry in the building. \$580 or near offer (all included). 939-9643.

HOUSE to sublet, May 1, option to renew. 5 bedrooms, 2 full bathrooms, big kitchen with dishwasher, newly renovated with balcony. 1 block east metro Atwater, near all facilities with parking space and garage. At \$1000/month this one's a steal. Call 934-5612 anytime.

Summer fun awaits! Summer sublet a 4 1/2. Bright, clean, hardwood floors, furnished, security, laundry all in prime ghetto location. Phone today [late] 849-5808.

2 bedrooms available in bright, clean, newly renovated 5 1/2. May 1 - Aug 31. Many extras: TV, VCR, microwave, dishwasher, all new. Fully furnished. Ideal location, Prince Arthur near St-Laurent. \$290/month. 845-6213.

Huge apartment, sublet 1-4 spacious rooms, 2 bathrooms, living/dining room, kitchen, hardwood floors, exposed brick. Atwater and Sherbrooke. \$220/month. 931-2168.

4 1/2 very near McGill to sublet for month of April with option to renew. Partly furnished, hardwood floor. \$400 first month, heat included. 484-9793 or 272-4587.

Last chance for a fabulous 4 1/2 on Bishop St. \$550/month - furnished, clean, close to action. Come and see for yourself! Call 848-0420 anytime!

Nice living accommodations in good location in NDG available to female in return for very minor duties and sleeping over with pleasant elderly woman. Please phone 274-3631, local 41. Days only.

Groovy Plateau pad, 4 1/2 sublet May 1 - Aug 31 - renewable. Henri-Julien and Duluth. \$550/month renovated, wood floors, bright & clean - furnished or not. 286-8125.

2 1/2 to sublet on June 15th - option to renew. \$370/month. Recently renovated, all new appliances; clean, no bugs, quiet, laundry facilities. 539 Prince Arthur. 285-1443, 6:30-7pm.

Summer sublet. 11/2 \$250, May 1 - Aug 31. Furnished, everything paid. Laundry facilities, phone. Clean, quiet, bright. 286-0376, 844-8136.

Large 4 1/2 apartment to sublet May 1st, option to renew. Durocher and Milton. Call Ali or Debra at 843-3057.

Beautiful, spacious 4 1/2 to sublet! May and June, only \$485/month with option to renew. 5 minute walk from McGill. Electric heat, hardwood floors, parking. 286-9888.

Beautiful, bright 1 1/2 for rent in modern building. Sublet May 1 - Aug 31 w/option to renew. \$350. Heat, fridge, stove included. 500 Pine Ave W #404. 281-0618.

To share: large, bright 4 1/2, in detached triplex with backyard. Close to metro, 15-20 minutes from downtown. \$140 plus utilities. Please call 767-4474.

Clean and comfortable 3 1/2 to sublet. Large kitchen, hardwood floors, 7 minutes to campus. \$350/month, option to renew. 845-9986.

Roommate needed to share great place (6 1/2) with two great guys (for April). \$240/month - Esplanada and Duluth. Call Ken or Michael 285-8948.

Very cheap sublet. May 1 - Aug 31. 10 1/2 and 5 1/2 and single rooms. Near St-Laurent and Sherbrooke. Let's talk. 499-1208 or 286-7897.

4 1/2 sublet May 1 - August 31, option to renew. 3525 Durocher, large bedrooms, laundry facilities, hardwood floors, 5 minutes from campus. Call 848-0900.

900 Sherbrooke St W, across from McGill campus. Huge 7. May - Aug 31. Renovated, \$900 negotiable. Utilities included. Furnished or non. 281-0834 or 769-1981.

Room for rent, furnished, kitchen and dining room privilege, on metro, \$200/month. Apartment for rent, 4 1/2, furnished, on metro \$450/month. 288-6862.

Roommate wanted for sunny, clean and comfortable 4 1/2 on St-Denis. May 1 to Sept 1. Only \$225/m. Call 845-5194, mornings.

Well-furnished, 2 1/2, Crescent St apt for summer sublet. Includes washing machine. \$470/month. Call Craig: 866-2269.

4 1/2 summer sublet. Only \$167/person or \$500/month. 3 separate rooms, spacious, clean, large kitchen, near campus, Steinbergs, gym. Hutchison and Pine. 848-9521.

2 1/2 to sublet May 1 - Sept 1 (negotiable). On corner of Pine and University. 1 minute from McGill. Big bay window, lots of sunlight. No roaches, etc... \$329/mo with heat, hot water. Fridge and stove. Call Mike at 848-9869.

Fabulous 4 1/2 sublet - May 1 to Aug 1. Renewable. 2 minutes to campus. All included. Carpeted, a/c, balcony, shopping in basement. Must go. Fab view. Call any time. 848-0378.

Female roommate to share with 2 others 4 1/2. April-June \$190. Clean with mountain view, 10 min from McGill. 270-6850.

Nice 4 1/2 to share, May 1st, Prince Arthur & Hutchison, \$275 everything included (except telephone). Furnished, hardwood floor, washer & dryer in apt, microwave. Call Michael or Rob 845-1718.

Two females seek non-smoker to share gorgeous 5 1/2 on Côte-des-Neiges near the Boulevard. All furnished. Easy access to campus and city. \$220/month. May thru August. 939-0716.

4 1/2 to sublet, June 1st - August [option to renew], de Maisonneuve and Fort. Modern building, indoor pool, parking available. Walking distance to anywhere downtown. \$600/month. 937-6842.

Sublet, Durocher near Milton, 1 1/2, large, bright, near McGill. Available May 1 - Aug 31, option to renew, furnished. \$250/month incl. utilities. 849-1156.

Huge 3 1/2 sublet [May 1 to Aug 31] option to renew. Spacious, sunny, hardwood floors, high ceilings, bay windows, huge kitchen, balcony. \$500/month. Bishop Street [5 min walk to McGill]: 848-9777.

Staying in Montréal for the summer? and looking for a great apartment for next year? Must see our large 4 1/2. May 1 to Sept. Option to renew. Hutchison near Pine. Laundry facilities. \$490 negotiable. 849-3564.

2 1/2 to sublet May 1 - August 31. Two blocks from McGill campus. Everything included. \$300/month. Call 848-0271.

Looking to share a 4 1/2 or 5 1/2 for 88-89 year. With male or female. Please call Wayne at 939-9513 after 10:00 pm.

Spacious 4 1/2 with balcony 1-5 minutes from campus, all utilities included. To sublet May 1 - June "option to renew" July 1, 1988. Price negotiable. Call 281-6612, 3561 Durocher.

May 1 - Aug 31 sublet 3 1/2. Fully renovated kitchen, 5 min from McGill, Steinberg & gym. Clean building [no bugs]. Option to renew. Durocher 3630 - call Patrick or Mike. 848-0978

343 - MOVERS

Student movers will move you at a reasonable cost. Local and long distance. Equipped, storage, insured. Weekly Toronto trips. Call Turan at 747-2222.

350 - JOBS

Bartenders - training courses and placement service. Get ready for a very lucrative summer job. The Master School of Bartending, 2021 Peel Street, 849-2828 [student discounts.]

Part-time sales rep. needed. April to July. Must be outgoing, bilingual and have a car. Salaries paid on commission. Gary: 342-2644 after 6:30 pm.

Commerce/business students: [graduating before August 88]. Need 3 hard-driving entrepreneurs to purchase or start-up a business. Equal ownership. No investment required 486-4260.

352 - HELP WANTED

Telemarketers required: earn money while you learn the art of sales. Call Communitel 861-8666.

Author of photo-impression book needs pho-

togenic students for photographing. Tel 285-6331. Promotion Institute 1316 Sherbrooke W.

354 - TYPING SERVICES

Professional word processing by B.Sc. - scientific texts; high quality print; translation into English; typing from cassette; editing - on campus drop-off. Call Lisa: 487-5174

Papers, theses, résumés... whatever; fast drafts to laser-finished final versions, processed through desktop publisher at no extra charge: Call AVOCA: 499-9679 [Peel metro].

Typing Services: English - résumés, \$5.00; letters, \$2.00; term papers and essays, \$1.25/page double-spaced for students. Rachel 933-0078 days & evenings. Near McGill.

One-day service. B.Commerce background. Editing, if required. Quality work. Error-free. Improved final mark guaranteed. Skilled with words. Electronic memorywriter. Academic papers, CVs, theses. 340-9470.

Typing, word processing and translation services. Repeat letters, labels, manuscripts, CVs, theses, term papers, etc. [\$1.50 d.s.] 7 days a week, a stone's throw from McGill. Mrs. C. Frenette [844-9817].

One-day service. B.Commerce background. Editing, if required. Quality work. Error-free. Improved final mark guaranteed. Skilled with words. Electronic memorywriter. Academic papers, CVs, theses. 340-9470.

Word processing of handwritten term papers, résumés, repetitive letters, manuscripts. Transcription of regular cassettes or mini-cassettes. NDG Typing; 482-1512.

Typing on wordprocessor. Fast, accurate and convenient. \$1.25/page. Close to campus. Last minutes' accepted. Shehzad: 495-8267.

Typing services: theses, term papers, résumés. Experienced. Rush service. 7 days a week. Student rates. Call Mimi, 484-2913.

Word processing (Lougheed). Professional and courteous service. Laser printer. Theses, papers, résumés, multiple letters. Student rates (schoolwork only). Downtown area. 934-1455 (8h30-19h30 only).

Result résumés - 14 year proven job finder. Quality IBM processing/print, in-depth consulting, free sample. Also student paper specialist: tutoring, editing, consulting, typing. 488-5694.

Word processing/translation. Professional editing included. Journal articles, Master's/PhD theses, major student papers, résumés. Laser printer. Desktop publishing service: books, newsletters. 735-8073.

Typing service, pick up & delivery. Professional, quality from \$1.50/page. Chris Nowell 466-2593.

Theses, term papers, résumés, 19 years experience. Rapid service. 7 days a week. \$1.50/double-spaced, INM. [2 min from McGill campus]. Translation in both languages. Mrs Paulette Vigneault 288-9638.

Typing services - term papers, theses, résumés, fast and efficient. 7 days a week, French and English. \$1.50/double-spaced, next to McGill. Call Roxanne 288-0016 or 765-9804.

Bilingual professional services. Résumés, cover letters, translation, editing, typing [theses] etc. [Special student rates]. Also typing courses. Reasonable rates. 342-8197 8:30 am to 5 pm; evenings weekends. 472-4621.

Attention! Term papers typed - fast, accurate, reliable. Please call Gloria 421-0425. Serving DDO, West Island and west end Montreal. Please keep number!! \$1.50/pg. [Best after 3:30]

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Complete word processing services including revisions, proofreading and editing. Letter quality printer. Experienced in theses. 739-7081.

356 - SERVICES OFFERED

Frats, Clubs, Teams, Faculties! Get a jump on the others, call Out Of Context now for you caps,

T's, sweats, and boxers [new]. Everything custom printed. Oversized quality T's, for summer. Call Brahm 626-4299 to order.

Beautiful bodies by design. Personalized consultation in your own home or office. Rick Blatter, Health & Fitness Consultant. Office hours: Saturday mornings 05h30 to 13h30, 625-1352.

Plants of all kinds - sale, rental, maintenance - for office or outdoors. Call Alex the landscaping specialist for consultation 389-7270, 324-3794.

361 - ARTICLES FOR SALE

Bicycle parts: complete Shimano 600, Modolo speedy brakes, 1985 edition. \$175. Call 527-3890.

For sale: Kawasaki K21000-J2, call 482-4160.

To sell: Kawasaki, Ninja 600, 1986, 8-900kms. Bought new in 1987, 2 year guarantee. Yoshimura 4 into 1 \$3,850. Dave after 4 pm. 485-0837.

Wanna be a rock star? Got no tape deck to sing along with? York AM/FM stereo receiver, double cassette deck, speakers. \$100 o.b.o. 281-6298.

370 - RIDES

Architecture grad needs help driving across Canada. After April 15th. Call days, Rob McCarthy 866-6871.

372 - LOST & FOUND

"Norton, where are you?" Honeymoon's over." Ralph lost! Norton Anthology English-lit. Major authors. All my notes are in it. Help! Maura 845-3829.

LOST: pair of white wool mittens, with multi-coloured tassels. Sentimental value for me, to you just another pair of mitts. If found please call 845-5998.

374 - PERSONAL

Had a bad exam or a really bad day? Call Nightline! We're open through the second of May! 398-6246.

If you wanted to but didn't it would really be a bummer! So call Nightline quick before we close for the summer! Through May 2: 398-6246.

Do you want to be a Nightline volunteer! Stay tuned in September of the coming school year!

Help! Tall blonde in Econometrics 467-D! There's nothing stochastic about my "generation process". Take me! "Yule" be glad you did! P.S. I'm not "idempotent".

383 - LESSONS OFFERED

Learn a new language, swap your mother tongue! Reciprocal conversation lessons: French, Spanish, English, Italian, etc... the Troc-tel/Troc-langues cross-cultural network: 272-8048.

385 - NOTICES

Simulation Gamer's Guild elections - 6pm, Wednesday, April 6. All members please attend. Room TBA.

Last call to bust loose! To Mexico or Greece! Come join the fun and celebrate the end of final exams. Start your summer off with a great tan. For more information call Tonya at 848-0414 or Heather at 457-5356.

387 - VOLUNTEERS

Volunteers needed for new hostel for women with AIDS. Warmth, common sense & 5 hours a week commitment only requirements. Training provided. Call 849-6770. We need you.

McGill University rowing team needs team manager for fall season. Call 398-7000 or Andrea Dingle 932-8040 for inquiries.

Volunteers to provide accompaniment service to downtown elderly urgently needed. Please contact Yellow Door services coordinator, Andrea Richardson, at 398-6243.

Like to join other students, discover the world of community service? Join the McGill Volunteer Bureau next year. See us today - Union 414. 398-6819.

Get active this summer - volunteer! Opportunities are available with both Montréal community organizations and overseas groups. Contact the McGill Volunteer Bureau. Union 414. 398-6819.

CAMP MAROMAC, a Children's Resident Summer Camp requires staff for the following positions from July 1, 1988 to August 14, 1988:

Counsellors, Instructors for: Swimming, Sailing, Sailboarding, Canoeing, Waterskiing, Ski Boat Driver, Tennis, Land Sports, Gymnastics, Computers, Music, Aerobics. Assistant Waterfront Director, Registered Nurses, Nurses' Aides, Secretaries, Assistant Food Service Manager, Waitresses, Assistant Cooks, Potwashers, Canteen Manager, General Maintenance. Excellent salary and working conditions. Call between 9:00am and 5:00pm - 933-4836.

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